artificial gems set in real gold are the masterpleces of temptation."-The Reverend Arthur Mather.

The one thing that survives wrecked manhood is the instinct of a father. Integrity goes down, good name goes down, self-respect goes lown, but the instincts of fatherhood abide."-The Reverend Doctor .

from labor. It does not involve inneunity from trial."-The Reverend

the 'wrestling thews to throw the world,' but scorns to waste his strength wholly for worldly ends."-The Reverend S. C. Eby.

fewer words, as wiser, more timely and more loving words. The great • anostle admonishes us to speak the truth."-The Reverend Doctor W.

spiritual needs are the same in every age."-The Reverend Twyman .

### CHRIST ASSURES REST

The Reverend J. S. Tilley Tells of Wonderful Love and Compassion of Jesus.

The Reverend J. S. Tilley preached yestext, Matthew li, 28, and said, in part: to be entitled, 'The Gospel for an Age of Restlessness.' No man of thought can contemplate modern life without per-



THE REVEREND J. S. TILLEY.
Pastor of the Mount Auburn M. E. Church,
South,

# SERMONS IN ST. LOUIS PULPITS.

"To deal with what is entirely erroneous and wholly evil requires small discernment, and we ought not in such cases to be deceived. But

"The rest which Christ promises is not a promise of exemption

"The truly strong man is he who might do evil, but will not. Who

There is no advantage in being dumb. We do not need so much

The conditions of the world are constantly changing, but men's .

PRAYER IS EMPHASIZED.

Doctor Bradfield Says That Supplieation is Natural to the Normal Human.

MINISTER WARNS AGAINST

VALUE OF APPEARANCES.

The Reverend Arthur Mather Says There Should Be a Strong Distinc-

tion Between Fancy and Fact.

The Reverend Arthur Mather preached

esterday morning at the Immanuel M.

E. Church, South, on "Fancy and Fact,"

taking for his text Proverbs xiv, 12:

"There is a way which seemeth right unto

man, but the ends thereof are the ways of death." Mr. Mather said, in part:

death." Mr. Mather said, in part:

"It is possible to be profoundly deluded as to the real character of the life we live, as to the real nature and direction of the path we pursue. Many who are wrong are consciously wrong; they labor under no illusion; they tread a false path and know it to be such; their life is in felt contradiction to their understanding and conscience. Their 'own heart concerns them.'

said, in part:

### FROM WORLDLY LABORS.

eiernal, where, with ever-accelerating speed, they shall ascend the loftiest beights accessible by man.

The life of the greatest of the spostles affords a striking illustration of this truth. Prior to the experience which came to him on the Damascus road, his soul was in continual turmoil. This rest came into his life when Christ was there, enthroused as his King. Paul went out to preach as no man has ever preached, to toil as no man has tolled, to suffer as none other has suffered.

"Yet always there remained with him has suffered.

"Yet always there remained with him this caim of soul. Nothing could disturb him. Face to face with peril that threatened his life, there was something within him that enabled him to caimly say. For me to live is Christ and to die is gain. In prosperity or adversity, in joy or pain, in the dungeon or preaching to the multitudes, in life or death, he was conqueror. The peace of Christ had come into his soul, the rest which Christ promised had made him triumphant in every conflict." erday morning at the Mount Auburn M. E. Church, South, on the subject, "Rest for the Heavy Laden." He took for his 'A close study of present-day conditions reveals that there would be ample justification and abundant material for a POWER OF CONSISTENT

branches a spirit of unrest, an air of dis-quietude.

"The insatiate greed for gold, the prac-tical acceptance of the brush doctrine of the survival of the strongest in the com-mercial world, the superficiality, the de-plorable shallowness and sham in social life, the unblushing hypocrisy in the ranks of the professedly religious—these are the forces that are responsible for the chaotic condition of the life of to-day.

day.

"Yet, sorrowful as is the story of the restlessness of the age, the situation is by no means hopelees. It is not comparable with the dark despair that had settled upon Roman society in the early years of the Christian era. The conditions in that day were indescribable, the corruption in commercial, social and religious life beyond exaggeration. Yet, in the face of the fearful condition of affairs, society was rescued from ruin by the raving power inherent in the religion of Jesus Christ. This same mishty power has grappled with and is abundantly able to solve the perplexing problems of this age.

age. ils herculean task Christianity has un-

able to solve the perplexing problems of this age.

This herculean task Christianity has undertaken. The work is of such magnitude that it will not be accomplished in a year or a decade; but slowly and surely the work is progressing and some day, in God's own good time, victory shall crown the efforts of the faithful champions of his cause, and the one far-off divine event to which the whole creation has been moving these centuries shall fill to overflowing the cup of this world's happiness and cause the courts of heaven to ring with tributes of love and praise for the conquering Christ.

"In Christ's day, as now, the world was assiduously engaged in the pursuit of happiness, earnestly searching for that which would bring peace of mind, rest of soul. Then, as now, many followed wandering fires, were led astray by false ideals. To many the path of fame seemed to lead to this land of happiness; but when, after weary marches over scorching sands, the desired goal was reached, it was discovered that the vision was only a mirage.

"Others chose the route of wealth, and by unflagging energy amassed immense fortunes, only to find that the more they gained the greater was the gulf between them and content. Yet others gave free rein to the carnal appetites and passions, but awoke when it was too late to know that their lives had been blighted by sin and happiness was for them for everimore to be only a dream.

"To such a world came the Christ with his promise of peace and rest. He looked out upon the multitudes and had compassion on them, seeing that they were as sheep without a shepherd. To them he came, saying, Come unto me, intrust to me the direction of your lives, and I will give you rest."

"This rest which Christ promises is not a promise of exemution from labor. It

me the direction of your lives, and I will give you rest.'

"This rest which Christ promises is not a promise of exemption from labor. It does not involve immunity from trial. The disciple is not above his Lord, and the Christ was called a 'man of sorrows.' The Christian leads no charmed life; he must suffer life's battles; he must suffer life's defeats; he must bear life's sorrows as other men. Nor is the rest here alluded to the rest of redeemed spirits after death. This is implied, but Christ was dealing with men in this life, and the rest of which he spoke was a rest to be enjoyed here and now.

"Humanity was perplexed by the great problems, God, life, immortality. After all the research of the philosophers, God was yet the great unknown, human life an un-solved riddle, immortality a fanciful dream. Christ came to reveal God as a reality, the Father of men; life as a divine

dream. Christ came to reveal God as a reality, the Father of men; life as a divine gift, full of meaning, pregnant with opportunity; immortality as an assured fact, an existence where should come to full fraition lives that here were conscious of naving only just begun to live.

"I will give you rest." He desired to impart to others the rest which he knew in his own life. What was this rest? His life knew no cessation from toll. He was tempted and tried on occasions without number. He drank to the dregs the cup of sorrow. What a scene is this, when this incersant toller, this suffering Son of Man, stands and assuires the multitude. I will give you rest! The secret of the truth of the text will become apparent when this ruth is grasped. Though the life of or Lord was filled with labor, with temptation, with suffering, at all times he was characterized by a spirit of restfuiness, a quiet caim of soul, which demonstrated to the world his ability to master and derive benefit from every crisis of life. "It is this rest that he desires men to "The text, however, reminds us of an

them.

"The text, however, reminds us of another class of the deceived. They are wrong, and think themselves right. They are misled by imagination, false reasoning, and mistaken affection; their life is ekeptical, sensual, selfish and yet they persunde themselves that such courses are reasonable, right and sare.

"Yet the ends of these plausible paths are 'the ways of death, Manifold are the paths of error and disobedience. All we like sheep have gone astray; we have turrised every one to his own way; but all the paths end sadly. The dirty paths of sensuality; the path of avarice, gleaming with gold; the path of godless pleasure, embroidered with honeysuckle and rose; the path of pride, carpeted with purple; the enchanted path of selfish ease; the sheltered paths of open ungodliness and infoulty, are allke ways of death.

"There is a wide difference in the methods in which men work out godless and infoulty, are allke ways of death."

"There is a wide difference in the methods in which men work out godless and limmoral lives. Some do it with decency; everything is in good taste; their acts and habits are dainty and elegant; they never forget that they are gentiemen; whilst others in their wickedness are utterly vulgar and ghastly. But the result is the same. Selfishness, indulgence, worldliness and disobedience equally destroy the soul.

"How is this? Because the deceived do and derive benefit from every crisis of life.

"It is this rest that he desires men to have—the restfulness, the calm of soul that comes from the knowledge that there is harmony between the soul and God; from the consciousness that, whatever the danger, though plunged into a very vortex of adversity, all is well with the soul because the eternal God is its refuge, and underneath are the everlasting arms. This is the rest that results from knowing that with God's help our lives are accomplishing the noblest results



THE REVEREND DOCTOR W. F. McMURRY, Paster of Centenary M. E. Church, South.

The Reverend Doctor W. D. Bradfield of the Cook Avenue M. E. Church, South, in preaching upon "Prayer a Condition of Spiritual Growth" yesterday morning, "Stripped of its accidents, prayer is the lifting of the soul to God. You may meel, or you may stand, or you may sit, or you may lie upon your face; you may quent words or stammering words, but

quent words or stammering words, but the one essential is that you lift your soul to God. I insist upon no accident of prayer; I insist only that you pray.

"Prayer is an instinct of the soul. It is natural to pray. Prayer exhales from the soul as spentaneously as the perfume from the flower. You find no tribe that does not pray; you find no individual who under certain conditions will not pray. The sense of need and the conviction of a helper somewhere constitute the basis of religious nature of man, and a roll call of the world's worthies will bring us face to face with men mighty it prayer.

"Prayer is reasonable, because grounded upon the most rational conception of God is not; if it is deistic, namely, that God is, but far removed from our world, if it is agnostic, namely, that God is, but far removed from our world; if it is agnostic, namely, that God is, but far removed from our world; if it is agnostic, namely, that God is, but far removed from our world; if it is agnostic, namely, that God is, but far removed from our world; if it is agnostic, namely, that God is, but far removed from our world; if it is agnostic, namely, that God is, but far removed from our world; if it is agnostic, namely, that God is, but far removed from our world; if it is agnostic, namely, that God is, but far removed from our world; if it is agnostic, namely, that God is, but far removed from our world. "Because the deceived do not take a searching view of the situation. 'A way which seemeth right.' They took no pains to prove for the pain of the Revised Version the text reads: A way that is straight before them. It is ready, easy, inviting, and without inquiry they adopt it.

"Now, I want you to look at this word seemen right,' The sun seems to cause it seems right,' The sun seems to seeme and philosophy of our day will is seemed in the stars seem guite near rise and seems in gent of the revised version the easy of the stars seem guite near rise and seems to seems right,' The sun seems to read the proving the proving the provi "Now, I want you to look at this word seeming." Do we accent anything because it seems right? The sun seems to rise and set, the stars seem quite near, the earth seems flat, and yet we know that such impressions are entirely inaccurate. It is only when our senses have been disciplined that we can rely upon them. Business men do not act by seeming. They do not say that buyer or seller seems trustworthy, those goods seem genuine, the speculation seems sound, and on the first blush proceed to action. They are cautious, or they are soon in difficulties, "There is no reason why we should be mistaken in life, and waste our great opportunity. We may know the truth if we are perfectly sincere and serious, and willing to make every sacrifice that it may require at our hands. The Spirit of God waits to teach us, to guide us, to save us—to give us real gems set in pure gold. Are we willing to be taught and to be led into the royal path? Remembering our liability to error and deception, let us earnestly, humbly pray." God in such relation to our world.

"Let us rejoice that the most advanced science and philosophy of our day will have no other conception of the Almighty, and let us therefore acknowledge that the most reasonable thing in the world is to have no other conception of the Almighty, and let us therefore acknowledge that the most reasonable thing in the world is to pray,
and let us therefore acknowledge that the most reasonable thing in the world is to pray.

"The revelation of God through Jesus Christ, as an infinitely wise and lowing Father, inspires confidence in prayer. The Fatherhood of God, so luminously taught by Christ, is the ground of our confidence in prayer. The appeal of Jesus was constantly to this. If a son shall sak bread of any of you that is a father, will he give him a stone? Find your worst man, Jesus in effect says, your red-handed murderer, the midnight assassin, the perjurer, the thief, and yet will even that one give a stone to his child crying for bread, or a screen to his child crying for bread, or a stone to his child to begging fish? Nayinay! the one thing that survives wrecked manhood is the instinct of a father.

"Integrity goes down, good name goes down, self-respect goes down, but the instincts of fatherhood abide. The dominant passion in the human breast is the instinct of parenthood.

"How much stronger, purer, more indestructible is the passion of fatherhood in the bosom of the infinitely wise and good God! If ye, then, being evil, know how to give good things to them that ask him?

"Prayer prevails where the object sought is in harmony with the will of God the Father. And this is the confidence that we have in him, that if we ask anything according to his will he heareth us. The prayer that prevails finds out God's will and conforms thereto. Not as I will, but as thou will, the mighty in prayer are ever saying. Not wealth, but poverty, not health, but sickness; not victory, but defeat; not a crown, but a cross—if it be thy will, O God!"

### ESSENCE OF MANLINESS POWER TO DO RIGHT.

The Reverend S. C. Eby Says the World Is Not the True Judge of the Strong Man.

At the Church of the Divine Humanity (Swedenborgian) yesterday morning the Reverend S. C. Eby preached on the subject, "The Strong Man," taking for his text I Kings ii, 2-3: "Be thou strong, therefore, and show thyself a man; and keep the charge of the Lord thy God." Mr. Eby said, in part:

"These words were spoken by King David just before his death, as part of an

Pastor of Centenary M. E. Church, South

not take a sincere view of the situation. To a large extent we see just what we are prepared to see, what we desire to see, and we are incapable of seeing what we don't not see and we are incapable of seeing what we don't come hear people say. I can't see it, when the matter is perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you and, one less than the perfectly clear to you don't have a perfectly clear the you don't not have any the perfectly clear the you don't not have any the perfectly clear the you have a perfectly clear the you have a perfectly clear the you don't not have any the perfectly clear they were perfectly clear to you have any the perfectly clear they were perfectly clear to you have any the perfectly clear they were perfectly clear they are perfectly clear they were perfectly clear they are perfectly

Considered, Says the Reverend Doctor McMurry.

The Reverend Doctor W. F. McMurry preached at Centenary Church vesterday morning from Eph. iv, 15: "But speak-ing the truth in love." He said, in part: Doubtless there are many who have been credited with great wisdom who had nothing more than the grace of silence. Many people talk too much; but all the troubles

people talk too much; but all the troubles of humanity would not be ended by their refusal to speak. There are two sides to the subject of speech as well as all others. It is possible to stress silence too much. The tongue has been called the worst thing in the world—the organ of strife and ill will; the instrument of blasphemy, obscenity, falsehood and flattery. It may with just as great propriety be called the best thing in the world. It is the bond of civil society, the organ of reason and devotion.

"There is no advantage in being dumb. We do not need so much fewer words as wiser, more timely, and more loving words. The great apostle admonishes us to speak the truth. There are many ways in which this may be done. For example, truth may be spoken with a view of instituting falsehood. This was the case when the Pharisees said of our blessed Lord, This man receiveth sinners. The truth may be spoken in envy. This was the case when the Pharisees saw Christ going as a friend into the house of Zaccheus. They murmured, saying that the was gone to be the guest of a man that is a sinner. The statement was true, but it was spoken in envy that the poor outsider was to be brought within the fold. The truth may be spoken in pure malignity from a desire to give pain, This is very common with that class of persons who make a boast of speaking their mind, which usually consists in saying those things which others do not like to hear. The spirit in which a truth is spoken is as important as the truth itself. The manner of saying a thing is as much a maner of saying a thing is as much a maner of saying a thing is as much a ling is as much a maner of saying a thing is as much a maner of saying a thing is as much a maner of saying a thing is as much a maner of saying a thing is as much a maner of saying a thing is as much a maner of saying a thing is as much a maner of saying a thing is as much a maner of saying a thing is as much a maner of saying a thing is as much a maner

riche words were spoken by King David just before his death, as part of an exhortation which he gave to his son Solomon, calling upon him to obey the statutes of the law, that he might prosper in all that he did, and that the Lord might establish his word which he had spoken unto David concerning his throne and his descendants.

"The fear of the Lord, we are toid, is the beginning of wisdom. Broadly and rightly understood, it is also the essence and end of all wisdom. For a spiritual fear of the Lord is simply a devout solicitude for one's relation to what is good. It is a holy desire that nothing should be done to injure or impede the growth of the Lord's kingdom.

"The ideal of manhood is not satisfied with riches or power or place or knowledge or skill. All these things confess themselves to be merely means to an end ize what that end is and make it our own, we fall to achieve our destiny as purposed by the God of heaven. Goodness is his essential, all-qualifying characteristic and likeness. He does not do this until man's central, dominant characteristic is also goodness. which is not themselves. Unless we realize what that end is and make it our own, we fail to achieve our destiny as purposed by the God of heaven. Goodness is his essential, all-qualifying characteristic and likeness. He does not do this until man's central, dominant characteristic is also goodness.

"Goodness is not the conformity with law and conventionality which man comes into by heredity and association. It is not the subdued contrition of the latter end of a life whose bulk has been squandered in sin. True goodness has power to rule in peace like King Solomon, because David had brought all his evil enemies under his feet. True goodness is the fountain of strength.

"For it is to Solomon the words are uttered: Be strong, and show thyself a man." The essence of manliness is the power of doing right. The supreme glory of human nature is goodness. Boys and young men very generally fall into the notion that the strong man is he who asserts himself and has his own way. There is a measure of truth in the notion, but only on the bullying animal plane. Most men, whether young or old, have the men whether young or old, have the men whether young or old, have the men whether young or old, have the same work to do in a teaser sphere. We cannot afford to be silent about the sins of our day. The volce must be litted in defense of the American Sabatat; and especially is warning needed at his point, in this city, at this time, where social leaders are trampling the holy Sabath; and especially is warning needed at this point, in this city, at this time, where social leaders are trampling the holy Sabath; and especially is warning needed at the point of the continuant of truth; but this exertion and superiority and dominion are only a natural expression of man's proprium or self-love, and dominion are only a natural expression of man's proprium or self-love, and their fortune is dependent on the continuance of the superiority and dominion are only a natural expression of man's proprium or self-love, and their fortune is dep

conduct the funeral services of a little child. The home was an humble one. The parents were heart-broken over the loss of the little one. While waiting for the appointed time, a man with the marks of toil upon him entered the room, and, looking about him, his eyes rested upon the bereaved father and mother. He at once approached them and said: 'I am a stranger, but I know how you feel, and stopped to tell you that I buried my little boy last summer.'

"He was soon gone, but his message had more of comfort and cheer and brotherly sympathy in its than the words of the preacher that followed. It is by the words of the lamb, that we are to overcome.

"Christ must be confessed before men. Our flag must be run up to the masthead on every suitable occasion. We must stand forth holdly. Cowardice must not on any account be suffered to close our life. To keep silence because we are afraid is unworthy the name we bear. We cannot afford to fall in rebuking the wrong, comforting the weary, sounding the note of slarm when danger draws near, and in bearing restingony to the greatness and gloty of our Christ.

"And let us not delay in the doing. 'I had thought to send a flower to a sick friend, but decided to-morrow would do as well.' Next day the flower was laid on a still, cold form. Two friends misunderstood each other. Soon, I thought, 'I shall speak the little word that will clear their skies.' The events of the day separated us ail foreyer, and the little wrong was not made right."

#### CHRIST'S POWER GREATER THAN ANY EARTHLY FORCE.

The Reverend J. Twyman Boyer Preaches on the Omnipotence of Jesus.

The sermon preached yesterday morn ing at the Cook Avenue Presbyterian Church by the Reverend J. Twyman Boyer was entitled "All Power." His text was Matthew xxviii, 18; "All power is given unto me in heaven and earth." Mr Boyer said, in part:

"The conditions of the world are constantly changing, but man's spiritual needs are the same in every age. The gospel is for man, and it can supply those needs in all conditions, and for this reason its story will never grow old.

"Times have changed in 1,899 years, and we have changed in them, but we need to-day the upiffing of Christ's parting words just as much as did those few sorrowing and perpiexed disciples.

"The message I bring to-day is for those awakered souls bound in the prison of sin, for they shall be delivered; for those upon I'fe's pathway beset by temptations, for they shall be made to stand; for those who have suffered for Christ's sake, for "The conditions of the world are con-

The former have never been real, only apparent.

"Subjection by overpowering forces cannot claim the mastery over the spirit of man. Christ conquers and subdues sin, uplifts the spirit, purifies the heart and conscience, and draws to himself the whole human race. He is able to save them to the uttermost that come unto God by him.

conscience, and draws to nimself the whole human race. He is able to save them to the uttermost that come unto God by him.

"Christ has 'all power' not only to save, not only to arrest the steps of fallen men in their downward course to ruin, but he can sustain them and bring them back. He succeeds at the very point where others fall. His 'all power' involves a perfect knowledge of the weakness, the wants and the necessities of the human family. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. Christ knows men. He knows the sorrow of humanity down to its depths. On the cross he went not only to the depth of humanity's sorrow. He still abides among men, knowing their sin and their sorrow perfectly.

"Christ's 'all power' makes his disciples the most respectable people of the human family. They may suffer for him, but they need not be ashamed, for they know whom they have believed and are persuaded that he is able to keep that which they have committed unto him against that day. He will bless your suffering for his glory and for the good of others.

"Christ's 'all power' makes his people safe for the future. Have you, through fear of death, been all your lifetime subject to bondage? He that keeps you from falling will present you faultiess before the presence of his glory with exceeding joy. He that hath 'all power' ever liveth to make intercession for you.

"In estimating Christ's ability with our finite faculties we come to a limit. We can go only so far, but far enough, however, for our present comfort. But Christ's 'all power' goes on and on—beyond our vision it is preparing for us. When we are at work, when we are at rest, even when we become cold in Christ's cause, and when we close our eyes forever on these earthly scenes, unworthy as we are, the 'all power' works on, preparing for us glorious, eternal mansions in the skies.

"Yes, it works on, preparing for us glorious, eternal mansions in the skies."

"Yes, it works on, preparing for us glorious, eternal ma

#### ANNIVERSARY IS CELEBRATED Bishop Hendrick Officiates at Col lege Church Mass.

The Right Reverend Thomas A. Hen drick, Bishop of Cebu, Philippine Islands yesterday morning officiated at the solemn high mass at St. Francis Kavier's Church in commemoration of the sixth anniversary of the dedication of the

church.
The Reverend James L. McGeary was the celebrant of the mass, the Reverend John J. Riley the deacon, Edward F. Garasche subdeacon and John M. Farrell master of ceremonies.

The sermon was preached by the Reverend Father Bernard J. Otting, S. J.

The solemn benediction of the most blessed sacrament and vespers were celebrated at 7:30 o'clock last night. The Reverend Father Henry C. Bronsgeest, S. J., was the celebrant

#### INAN M. BITT. **NEWS FROM THE PARISHES** Queen's Daughters to Give a Reception and Tea.

The Home Association of the Queen' Daughters will give a reception and tea Wednesday afternoon from 2 to 4 at No. 111 North Sixteenth street.

Brother Maurelian of the Christian Brothers' College, Memphis, Tenn., and the Reverend C. E. Byrne, P. R., of St. Joseph's Church, Edina, Mo., were visitors in St. Louis last week. The Reverend Father Firle, C. SS. R., rector of St. Alphonsus's Church, has ended a retreat for the Sisters of Mercy in New Orleans, Ls.

The Reverend J. Sullivan, who has been assistant at St. Joseph's Church, Kansas City, has been made assistant at St. Peter's Church, Joplin, Mo.



much pain. They come from heat and friction under the collar or saddle. The parts should be carefully cleansed with a pure soap that will not smart. Ivory Soap with warm water, is excellently adapted to this purpose. This soap is peculiarly efficient where it comes in contact with sores, as it is mild and pure. While cleansing thoroughly, it also soothes and heals.

The forty hours' adoration will be held in St. Mary's Church, Shelbina, Mo., today, to-morrow and Wednesday, at the Redemptarist Noviltate. Windsor Springs, Mo., next Thursday, Friday and Saturday, and in St. John's Church, Gildehouse, Mo., next Saturday, Sunday and Monday.

The Sodality of the Children of Mary of the Church of the Holy Name of Jesus installed as officers: Prefect, Nellie Frankenfeld; first assistant prefect, Nellie McCabe; aecond assistant prefect, Blanche Wakefield; secretary, May Smith; treasurer. Clementine Brown; medal bearers, Katle McDonnell, Madge Zimmerman; book bearers, Julia English, Margaret Houlihan.

The Young Men's Sodality of St. Patrick's Parish elected as officers: T. F. Golden, prefect; D. J. Collins, assistant prefect; J. Cain, secretary; John Barret treasurer; C. Harris and T. Haley, sentingly

The Ladies' Altar Society of St. Agnes's Parish elected as officers: Prefect, Mrs. A. Fortune: vice prefect, Mrs. H. Rosen-baum; secretary, Mrs. M. Filstead; treas-urer, Miss C. Myerson; medal bearers, Mrs. L. Steinke and Mrs. F. Smith.

Pupils of the Holy Family School will give an entertainment at Concordia Tur-ner Hall. Thirteenth and Arsenal streets, on Tuesday evening. February 2. "The Queen of Eheba." a biblical drama, in three acts, will be presented. The per-formance will commence at 8 o'clock.

The Reverend Patrick F Carroll, who has been pastor of St. Mary's Church, Litchfield, Ill., since 1882 has been made dean of Litchfield for the counties of Bond, Christian, Fayette and Montgomery, as successor to Dean Stick, who has been transferred to Highland, Ill.

The Reverend Fathers Brady and McCrath, recently ordained in the East, have taken up their duties in Kansas City Father Brady for the present will be stationed at the Cathedral, while Father McGrath will act as assistant to Father Lillis of St. Patrick's.

#### ORDERS GOVERNOR TO PAY THE TROOPS.

Turkish Government Would Quell the Mutiny at the City

Constantinople, Jan. 17.-Orders have een sent by the Government to the Governor of Beirut, Syria, to pay the arrears due the Turkish troops there, the accepayment of which has kept troop in a munitinous condition for sev-

Mutinous Turkish troops have been ter-rorizing Beirut for several days. The muntineers, who numbered about 1,200 men, were landed January 11 from Ye-men, Arabia, and immediately beseiged the Governor's palace, demanding the pay-ment of about \$90,000 in arrears of pay and threatening otherwise to sack the

## POSSE FOUGHT HIGHWAYMAN.

After Lively Scrimmage, Negro Robber Escaped Into Woods.

REPUBLIC SPECIAL.

Harrisburg. III., Jan. 17. – F. E.
Mattheny, a rallroad tie agent, was held up by a negro near Belknap, south of this city, yesterday. Mr. Battheny got off the train at Ridenhower in the evening and after transacting his business there started to walk to Belknap. When some started to walk to Belknap. When some distance out he was overtaken by a negro who flashed a pistol in his face and ordered him to throw up his hands. The negro went through Mattheny's pockets and took all his money, amounting to \$25 and a tie-record-book. The negro ordered his victim then to move on. After waiting for Mr. Mattheny to get down the track some distance the negro disappeared into the woods.

At Kelknap a posse was organized and search for the negro was made. They overtook him about a mile from town, where several shots were exchanged, but he got away.

At a meeting of the Sixth Ward Demo-cratic Club at No. 1109 Chouteau avenue Harry B, Hawes was indorsed for Governor. The club has a membership of 452. The following officers were elected: John R. Sleven, president; Louis Stephens, first vice president; Robert Lyons, second vice president; Charles Lentz, third vice president; William Rothley, fourth vice president; P. J. Laughlin, financial secretary; Richard J. Wist, recording secretary; A. Eppenberger, sergeant at arms; John F. Mahoney, assistant sergeant-at-arms, and Henry Schubkeget, treasurer.

## The last eachre for the benefit of the Little Sisters of the Poor of the South Side will be given this afternoon in Loebig's Hall. Broadway and Geyer avenue. Playing will commence at 2:39 o'clock. The forty hours' adoration and the property of the poor of the South Side will be given this afternoon in Loebig's Hall. Broadway and Geyer avenue. Playing will commence at 2:39 o'clock. FINDING ITSELF.

Prevailing Dullness in Securities on Wall Street Is a Normal Condition.

RESULT OF HIGH TENSION.

Confidence Is Not Thoroughly Restored, and Cannot Be Until Many Problems Have Been Solved.

REPUBLIC SPECIAL.

New York, Jan. 17.-In-view of all the incertainties of the future, the prevailing duliness in the security market is not only normal, but probably also the very best thing that could happen.

Wall street is not very much given to philosophy and is bitterly opposed to inactivity. It "wants to see the wheels go round," in which direction it matters little to the professional element, so long as they spin fast enough. Stagnation, in consequence, is a sore disappointment-the bankers and brokers alike, had counted the year which in a measure would comensate for the unfavorable experience of the recent past and repair some of the

But there are assuredly times when a nachine run at high pressure for a long interval requires a rest for overhauling and inspection, and there are occasions when in resuming operations it is forced to proceed slowly. The various parts must be tested and proved strong en to stand the strain; the bearings may bind and require smoothing or lubrication, or it may be that some obstacle appears in it may be that some obstacle appears in the way, all of which call for prudent handling and cautious progress. The passengers or persons served in any way by the utilities may fret and fume over vexatious delay or unaccomplished work, but they are progressing with safe-ty; or those who control, realize that the course pursued will give the best ultimate

HIGH PRESSURE in some such condition as above outlined. tinued, serious derangement and threats of a complete breakdown. But that that same thing has been accomplished in the way of readjustment is undenlable. The market is slowly finding litself. That it is doing so in a halting, hesitating manner is obvious, nor does it appear likely, in view of the happenings of the past and of the character and number of the unsolved problems of the future that any marked change in prevailing conditions is imminent. tinued, serious derangement and threats

marked change in prevailing conditions is imminent.

So Wall street, whether it likes it or not, may as well fall back upon philosofthy, accept duliness and uncertainty as its lot for some time to come and regard it as "for the best." Confidence is not restored in a day, but develope slowly; and, despite some developments of a favorable and satisfactory nature, which will tell in time, there is enough that is uncertain to retard the recovery.

OPEN QUESTIONS

OPEN QUESTIONS. The developments of the week threw Httle light on what are termed the "open questions" in the market. These inc the possibility of war between Russia and the possibility of war between Russia and Japan; the influence of war on the markets should hostilities break out in the far East; the Northern Securities decision, the time for announcing which draws steadily nearer; the business tendencies, and the effects of a reaction on railway earnings; and, finally, the increasing prominence of national politics in day-to-day discussions.

Some persons are apparently lost in wooderwest whe needs highly descending

prominence of national politics in day-to-day discussions.

Some persons are apparently lost in wonderment why such highly favorable factors as the pronounced ease in money, the remarkably satisfactory trade statement, the very clearly defined report that the Pennsylvania and Gould interests have resumed negotiations, whice, it is hoped, will lead to some settlement of the questions at issue, and other features beneficial to the constructive side of the market, should fall flat and fall to stimulate activity. But it is small cause for surprise when one recalls the extent of injury done, which must first be repaired, and ther the fact that the future contains more serious unsolved problems than

Admiral Henry Keppel Dend. London, Jan. 17.—The Honorable Henry Keppel, Admiral of the Sect.